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The Liberal

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DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."—Colton.

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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THE RELIGION OF THE FUTURE

A Lecture Delivered in The Eleventh Session of The Harvard Summer School by Dr. Chas. W. Eliot.

As students in this summer's School of Theology you have attended a series of lectures on fluctuations in religious interest, on the frequent occurrence of religious declines followed soon by recoveries or regenerations both within and without the churches, on the frequent attempts to bring the prevalent religious doctrines into harmony with new tendencies in the intellectual world, on the constant struggle between conservatism and liberalism in existing churches and between idealism and materialism in society at large, on the effects of popular education and the modern spirit of inquiry on religious doctrines and organizations, on the changed views of thinking people concerning the nature of the world and of man, on the increase of knowledge as affecting religion, and on the new ideas of God. You have also listened to lectures on psychotherapy, a new development of an ancient tendency to mix religion with medicine, and on the theory of evolution, a modern scientific doctrine which within fifty years has profoundly modified the religious conceptions and expectations of many thinking people. You have heard, too, how the new ideas of democracy and social progress have modified and ought to modify not only the actual work done by the churches, but the whole conception of the function of churches. Again, you have heard how many and how profound are the religious implications in contemporary philosophy. Your attention has been called to the most recent views concerning the conservation of energy in the universe, to the wonderful phenomena of radio-activity, and to the most recent definitions of atom, molecule, ion, and electron—human imaginings which have much to do with the modern conceptions of matter and spirit. The influence on popular religion of modern scholarship applied to the New Testament has also engaged your attention; and, finally, you have heard an exposition of religious conditions and practices in the United States which assumed an intimate connection between the advance of civilization and the contemporaneous aspects of religions, and illustrated from history the service of religion—and particularly of Christianity—to the progress of civilization through its contributions to individual freedom, intellectual culture, and social cooperation.

The general impression you have received from this comprehensive survey must surely be that religion is not a fixed, but a fluent thing. It is, therefore, wholly natural and to be expected that the conceptions of religion prevalent among educated people should change from century to century. Modern studies in comparative religion and in the history of religions demonstrate that such has been the case in times past. Now the nineteenth century immeasurably surpassed all preceding centuries in the increase of knowledge, and in the spread of the spirit of scientific inquiry and of the passion for truth-seeking. Hence the changes in religous beliefs and practices, and in the relation of churches to human society as a whole, were

much deeper and more extensive in that century than ever before in the history of the world; and the approach made to the embodiment in the actual practices of mankind of the doctrines of the greatest religious teachers was more significant and more rapid than ever before. The religion of a multitude of humane persons in the twentieth century may, therefore, be called without inexcusable exaggeration a "new religion,"—not that a single one of its doctrines and practices is really new in essence, but only that the wider acceptance and better actual application of truths familiar in the past at many times and places, but never taken to heart by the multitude or put in force on a large scale, are new. I shall attempt to state without reserve, and in the simplest terms free from technicalities, first, what the religion of the future seems likely not to be, and secondly, what it may reasonably be expected to be. My point of view is that of an American layman, whose observing and thinking life has covered the extraordinary period since the Voyage of the Beagle was published, anaesthesia and the telegraph came into use, Herbert Spencer issued his first series of papers on evolution, Kuenen, Robertson Smith, and Wellhausen developed and vindicated Biblical criticism, J. S. Mill's Principles of Political Economy appeared, and the United States by going to war with Mexico set in operation the forces which abolished slavery on the American continent—the period within which mechanical power came to be widely distributed through the explosive engine and the applications of electricity, and all the great fundamental industries of civilized mankind were reconstructed.

(1) The religion of the future will not be based on authority, either spiritual or temporal. The decline of reliance upon absolute authority is one of the most significant phenomena of the modern world. This decline is to be seen everywhere,—in government, in education, in the church, in business, and in the family. The present generation is willing, and indeed often eager, to be led; but it is averse to being driven, and it wants to understand the grounds and sanctions of authoritative decisions. As a rule, the Christian churches, Roman, Greek, and Protestant, have heretofore relied mainly upon the principle of authority, the Reformation having substituted for an authoritative church an authoritative book; but it is evident that the authority both of the most authoritative churches and of the Bible as a verbally inspired guide is already greatly impaired, and that the tendency towards liberty is progressive, and among educated men irresistible.

(2) It is hardly necessary to say that in the religion of the future there will be no personifications of the primitive forces of nature, such as light, fire, frost, wind, storm, and earthquake, although primitive religions and the actual religions of barbarous or semi-civilized people abound in such personifications. The mountains, groves, volcanoes, and oceans will no longer be inhabited by either kindly or malevolent dieties; although man will still look to the hills for rest, still find in the ocean a symbol of infinity, and refreshment and delight in the forests and the streams. The love of nature mounts and spreads, while faith in fairies, imps, demons and angels declines and fades away.

(3) There will be in the religion of the future no worship, express or implied, of dead ancestors, teachers, or rulers; no more tribal, racial, or tutelary gods; no identification of any human being, however, majestic in character, with the Eternal Deity. In these respects the religion of the future will not be essentially new, for nineteen centuries ago Jesus said, "Neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . God is a Spirit; and they that worship him must worship in spirit and truth." It should be recognized, however, first, that Christianity was soon

deeply affected by the surrounding paganism, and that some of these pagan intrusions have survived to this day; and secondly, that the Hebrew religion, the influence of which on the Christian has been, and is, very potent, was in the highest degree a racial religion, and its Holy of Holies was local. In war-times, that is, in times when the brutal or savage instincts remaining in humanity become temporarily dominant, and good-will is limited to people of the same nation, the survival of a tribal or national quality in institutional Christianity comes out very plainly. The aid of the Lord of Hosts is still invoked by both parties to international warfare, and each side praises and thanks Him for its successes.

It is not many years since an Archbishop of Canterbury caused thanks to be given to all Anglican churches that the Lord of Hosts had been in the English camp over against the Egyptians. Heretofore the great religions of the world have held out hopes of direct interventions of the deity, or some special deity, in favor of his faithful worshippers. It was the greatest Jewish prophets who told King Hezekiah that the King of Assyria, who had approached Jerusalem with a great army, should not come into the city nor shoot an arrow there, and reported the Lord as saying, "I will defend this city to save it, for my own sake, and for my servant David's sake." "And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses." The new religion cannot promise that sort of aid to either nations or individuals in peril.

(4) In the religious life of the future the primary object will not be the personal welfare or safety of the individual in this world or any other. That safety, that welfare or salvation, may be incidentally secured, but it will not be the prime object in view. The religious person will not think of his own welfare or security, but of service to others, and of contributions to the common good. The new religion will not teach that character is likely to be suddenly changed, either in this world or in any other,—although in any world a sudden opportunity for improvement may present itself, and the date of that opportunity may be a precious remembrance. The new religion will not rely on either a sudden conversion in this world or a sudden paradise in the next, from out a sensual, selfish, or dishonest life. It will teach that repentance wipes out nothing in the past, and is only the first step towards reformation, and a sign of a better future.

(5) The religion of the future will not be propitiatory, sacrificial, or expiatory. In primitive society fear of the supernal powers, as represented in the awful forces of nature, was the root of religion. These dreadful powers must be propitiated or placated, and they must be propitiated by sacrifices in the most literal sense; and the supposed offenses of man must be expiated by sufferings, which were apt to be vicarious. Even the Hebrews offered human sacrifices for generations; and always a great part of their religious rites consisted in sacrifices of animals. The Christian church made a great step forward when it substituted the burning of incense for the burning of bullocks and doves; but to this day there survives not only in the doctrines but in the practices of the Christian church the principle of expiatory sacrifice. It will be an immense advance if twentieth-century Christianity can be purified from all these survivals or barbarous, or semi-barbarous, religious conceptions, because they imply such an unworthy idea of God.

(6) The religion of the future will not perpetuate the Hebrew anthropomorphic representations of God, conceptions which were carried in large measure into institutional Christianity. It will not think of God as an enlarged

and glorified man, who walks "in the garden in the cool of the day," or as a judge deciding between human litigants, or as a king, Pharaoh, or emperor, ruling arbitrarily his subjects, or as the patriarch who, in the early history of the race, ruled his family absolutely. These human functions will cease to represent adequately the attributes of God. The nineteenth century has made all these conceptions of deity look archaic and crude.

(7) The religion of the future will not be gloomy, ascetic, or maledictory. It will not deal chiefly with sorrow and death, but with joy and life. It will not care so much to account for the evil and the ugly in the world as to interpret the good and the beautiful. It will believe in no malignant powers—neither in Satan nor in witches, neither in the evil eye nor in the malign suggestion. When its deciple encounters a wrong or evil in the world, his impulse will be to search out its origin, source, or cause, that he may attack it at its starting-point. He may not speculate on the origin of evil in general, but will surely try to discover the best way to eradicate the particular evil or wrong he has recognized.

Having thus considered what the religion of the future will not be, let us now consider what its positive elements will be.

The new thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, "In Him we live, and move, and have our being," and God is that vital atmosphere, or incessant inspiration. The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling, and especially dwelling in every living creature. God is so absolutely immanent in all things, animate and inanimate, that no mediation is needed between him and the least particle of his creation. In his moral attributes, he is for every man the multiplication to infinity of all the noblest, tenderest, and most potent qualities which that man has ever seen or imagined in a human being. In this sense every man makes his own picture of God. Every age, barbarous or civilized, happy or unhappy, improving or degenerating, frames its own conception of God within the limits of its own experiences and imaginings. In this sense, too, a humane religion has to wait for a humane generation. The central thought of the new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth-century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past.

The scientific doctrine of one omnipresent, eternal Energy, informing and inspiring the whole creation at every instant of time and throughout the infinite spaces, is fundamentally and completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness, and Satan against Christ. The doctrine of God's immanence is also inconsistent with the conception that he once set the universe a-going, and then withdrew, leaving the universe to be operated under the physical laws, which were his vicegerents or substitutes. If God is thoroughly immanent in the entire creation, there can be no "secondary causes," in either the material or the spiritual universe. The new religion rejects absolutely the conception that man is an alien in the world, or that God is alienated from the

world. It rejects also the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long accepted beliefs because it finds them all inconsistent with a humane, civilized, or worthy idea of God.

If, now, man discovers God through self-consciousness, or, in other words, if it is the human soul through which God is revealed, the race has come to the knowledge of God through knowledge of itself; and the best knowledge of God comes through knowledge of the best of the race. Men have always attributed to man a spirit distinct from his body, though immanent in it. No one of us is willing to identify himself with his body; but on the contrary every one now believes, and all men have believed, that there is in a man an animating, ruling, characteristic essence, or spirit, which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the bearing and manners of each individual. It is something just as real as the body, and more characteristic. To every influential person it gives far the greater part of his power. It is what we call the personality. This spirit, or soul, is the most effective part of every human being, and is recognized as such, and always has been. It can use a fine body more effectively than it can a poor body, but it can do wonders through an inadequate body. In the crisis of a losing battle, it is a human soul that rallies the flying troops. It looks out of flashing eyes, and speaks in ringing tones, but its appeal is to other souls, and not to other bodies. In the midst of terrible natural catastrophies,—earthquakes, storms, conflagrations, volcanic eruptions,—when men's best works are being destroyed and thousands of lives are ceasing suddenly and horribly, it is not a few especially good human bodies which steady the survivors, maintain order, and organize the forces of rescue and relief. It is a few superior souls. The leading men and women in any society, savage or civilized, are the strongest personalities,—the personality being primarily spiritual, and only secondarily bodily. Recognizing to the full these simple and obvious facts, the future religion will pay homage to all righteous and loving persons who in the past have exemplified, and made intelligible to their contemporaries, intrinsic goodness and effluent good-will. It will be an all-saints religion. It will treasure up all tales of human excellence and virtue. It will reverence the discoverers, teachers, martyrs, and apostles of liberty, purity, and righteousness. It will respect and honor all strong and lovely human beings,—seeing in them in finite measure qualities similar to those which they adore in God. Recognizing in every great and lovely human person an individual will-power which is the essence of the personalify, it will naturally and inevitably attribute to God a similar individual will-power, the essence of his infinite personality. In this simple and natural faith there will be no place for metaphysical complexities or magical rites, much less for obscure dogmas, the result of compromises in turbulent conventions. It is anthropomorphic; but what else can a human view of God's personality be? The finite can study and describe the infinite only through analogy,parallelism, and simile; but that is a good way. The new religion will animate and guide ordinary men and women who are putting into practice religious conceptions which result directly from their own observation and precious experience of tenderness, sympathy, trust, and solemn joy. It will be most welcome to the men and women who cherish and exhibit incessant, all-comprehending good-will. These are the "good" people. These are the only genuinely civilized persons.

To the wretched, sick, and downtrodden of the earth, re

ligion has in the past held out hopes of future compensation. When precious ties of affection have been broken, religion has held out prospects of immediate and eternal blessings for the departed; and has promised happy reunions in another and a better world. To a human soul, lodged in an imperfect, feeble, or suffering body, some of the older religions have held out the expectation of deliverance by death, and of entrance upon a rich, competent, and happy life,—in short, for present human ills, however crushing, the widely accepted religions have offerede either a second life, presumably immortal, under the happiest conditions, or at least peace, rest, and a happy oblivion. Can the future religion promise that sort of compensation for the ills of this world, any more than it can promise miraculous aid against threatened disaster? A candid reply to this inquiry involves the statement that in the future religion there will be nothing "supernatural." This does not mean that life will be stripped of mystery or wonder, or that the range of natural law has been finally determined; but that religion, like all else, must conform to natural law so far as the range of law has been determined. In this sense the religion of the future will be a natural religion. In all its theory and all its practice it will be completely natural. It will place no reliance on any sort of magic, or miracle, or other violation of, or exception to, the laws of nature. It will perform no magical rites, use no occult processes, count on no abnormal interventions of supernal powers, and admit no possession of supernatural gifts, whether transmitted or conferred, by any tribe, class, or family of men. Its sacraments will be, not invasions of law by miracle, but the visible signs of a natural spiritual grace, or of a natural hallowed custom. It may preserve historical rites and ceremonies, which, in times past, have represented the expectation of magical or miraculous effects; but it will be content with natural interpretations of such rites and ceremonies. Its priests will be men especially interested in religious thought, possessing unusual gifts of speech on devotional subjects, and trained in the best methods of improving the social and industrial conditions of human life. There will always be need of such public teachers and spiritual leaders, heralds, and prophets. It should be observed, however, that many happenings and processes which were formerly regarded as supernatural have, with the increase of knowledge, come to be regarded as completely natural. The line between the supposed natural and the supposed natural and the supposed supernatural is, therefore, not fixed but changeable.

It is obvious, therefore, that the completely natural quality of the future religion excludes from it many of the religious compensations and consolations of the past. Twentieth-century soldiers, going into battle, will not be able to say to each other, as Moslem soldiers did in the tenth century, "If we are killed today, we shall meet again tonight in Paradise." Even now, the mother who loses her babe, or the husband his wife, by a preventable disease, is seldom able to say simply, "It is the will of God! The babe—or the woman—is better off in heaven than on earth. I resign this dear object of love and devotion, who has gone to a happier world." The ordinary consolations of institutional Christianity no longer satisfy intelligent people whose lives are broken by the sickness or premature death of those they love. The new religion will not attempt to reconcile men and women to present ills by promises of future blessedness, either for themselves or for others. Such promises have done infinite mischief in the world, by inducing men to be patient under sufferings or deprivations against which they should have incessantly struggled. The advent of a just freedom for the mass of mankind has been delayed for centuries by just this effect of compensatory

promises issued by churches.

The religion of the future will approach the whole subject of evil from another side, that of resistance and prevention. The Breton sailor, who had his arm poisoned by a dirty fish-hook which had entered his finger, made a votive offering at the shrine of the Virgin Mary, and prayed for a cure. The workman today, who gets cut or bruised by a rough or dirty instrument, goes to a surgeon, who applies an antiseptic dressing to the wound, and prevents the poisoning. That surgeon is one of the ministers of the new religion. When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labor, the modern true believers contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools, —that is, they attack the sources of physical and moral evil. The new religion cannot supply the old sort of consolation; but it can diminish the need of consolation, or reduce the number of occasions for consolation.

A further change in religious thinking has already occurred on the subject of human pain. Pain was generally regarded as a punishment for sin, or as a means of moral training, or as an expiation, vicarious or direct. Twentieth-century religion, gradually perfected in this respect, during the last half of the nineteenth century, regards human pain as an evil to be relieved and prevented by the promptest means possible, and by any sort of available means, physical, mental, or moral; and, thanks to the progress of biological and chemical science, there is comparatively little physical pain nowadays which cannot be prevented or relieved. The invention of anaesthetics has brought into contempt the expiatory, or penal, view of human pain in this world. The younger generations listen with incredulous smiles to the objection made only a little more than sixty years ago by some divines of the Scottish Presbyterian church to the employment of chloroform in childbirth, namely, that the physicians were interfering with the execution of a curse pronounced by the Almighty.

A similar change is occuring in regard to the conception of divine justice. The evils in this world have been regarded as penalties inflicted by a just God on human beings who had violated his laws; and the justice of God played a great part in his imagined dealings with the human race. A young graduate of Andover Theological Seminary once told me that when he had preached two or three times in summer in a small Congregational church on Cape Cod, one of the deacons of the church said to him at the close of the service, "What sort of sentimental mush is this that they are teaching you at Andover? You talk every Sunday about the love of God; we want to hear about his justice." The future religion will not undertake to describe, or even imagine, the justice of God. We are today so profoundly dissatisfied with human justice, although it is the result of centuries of experience of social good and ill in this world, that we may well distrust human capacity to conceive of the justice of a morally perfect, infinite being. The civilized nations now recognize the fact that legal punishments usually fail of their objects, or cause wrongs and evils greater than those for which the punishments were inflicted; so that penology, or the science of penalties, has still to be created. It is only very lately that the most civilized communities began to learn how to deal with criminal tendencies in the young. In the eyes of God human beings must all seem very young. Since our ideas of God's modes of thinking and acting are necessarily based on the best human attainments in similar directions, the new religion cannot pretend to understand God's justice, inasmuch as there is no human experience of public justice fit to serve as the foundation for a true

conception of God's. The new religion will magnify and laud God's love and compassion, and will not venture to state what the justice of God, may, or many not, require of himself, or of any of his finite creatures. This will be one of the great differences between the future religion and the past. Institutional Christianity as a rule condemned the mass of mankind to eternal torment; partly because the leaders of the churches thought they understood completely the justice of God, and partly because the exclusive possession of means of deliverance gave the churches some restraining influence over even the boldest sinners, and much over the timid. The new religion will make no such pretensions, and will teach no such horrible and perverse doctrines.

Do you ask what consolation for human ills the new religion will offer? I answer, the consolation which often comes to the sufferer from being more serviceable to others than he was before the loss or the suffering for which consolation is needed; the consolation of being one's self wiser and tenderer than before, and therefore more able to be serviceable to human kind in the best ways; the consolation through the memory, which preserves the sweet fragrance of characters and lives no longer in presence, recalls the joys and achievements of those lives while still within mortal view, and treasures up and multiplies the good influences they exerted. Moreover, such a religion has no tendency to diminish the force in this world, or any other, of the best human imaginings concerning the nature of the infinite Spirit immanent in the universe. It urges its disciples to believe that as the best and happiest man is he who best loves and serves, so the soul of the universe finds its perfect bliss and efficiency in supreme and universal love and service. It sees evidence in the moral history of the human race that a loving God rules the universe. Trust in this supreme rule is genuine consolation and support under many human trials and sufferings. Nevertheless, although brave and patient endurance of evil is always admirable, and generally happier than timid or impatient conduct under suffering or wrong, it must be admitted that endurance or constancy is not consolation, and that there are many physical and mental disabilities and injuries for which there is no consolation in a literal sense. Human skill may mitigate or palliate some of them, human sympathy and kindness may make them more bearable, but neither religion nor philosophy offers any complete consolation for them, or ever has.

In thus describing the consolations for human woes and evils which such a religion can offer, its chief motives have been depicted. They are just those which Jesus said summed up all the commandments, love toward God and brotherliness to man. It will teach a universal good-will, under the influence of which men will do their duty, and at the same time, promote their own happiness. The devotees of a religion of service will always be asking what they can contribute to the common good; but their greatest service must always be to increase the stock of good-will among men. One of the worst chronic human evils is working for daily bread without any interest in the work, and with ill-will towards the institution or person that provides the work. The work of the world must be done; and the great question is, shall it be done happily or unhappily? Much of it is today done unhappily. The new religion will contribute powerfully toward the reduction of this mass of unnecessary misery, and will do so chiefly by promoting good-will among men.

A paganized Hebrew-Christianity has unquestionably made much of personal sacrifice as a religious duty. The new religion will greatly qualify the supposed duty of sacrifice, and will regard all sacrifices as unnecessary and injurious, except those which love dictates and justifies. "Greater love hath no man than this, that a

man lay down his life for his friends." Self-sacrifice is not a good or a merit in itself; it must be intelligent and loving to be meritorious, and the object in view must be worth its price. Giving up attractive pleasures or labors in favor of some higher satisfaction, or some engrossing work, is not self-sacrifice. It is a renunciation of inferior or irrelevant objects in favor of one superior object; it is only the intelligent inhibition of whatever distracts from the main pursuit, or the worthiest task. Here, again, the new religion will teach that happiness goes with dutifulness even in this world.

All the religions have been, to a greater or less extent, uplifting and inspiring, in the sense that they raised men's thoughts to some power above them, to some being or beings, which had more power and more duration than the worshippers had. When kings or emperors were deified, they were idealized, and so lifted men's thoughts out of the daily round of their ordinary lives. As the objects of worship became nobler, purer, and kinder with the progress of civilization, the prevailing religion became more stimulating to magnanimity and righteousness. Will the future religion be as helpful to the spirit of man? Will it touch his imagination as the anthropomorphism of Judaism, polytheism, Islam, and paganized Christianity have done? Can it be as moving to the human soul as the deified powers of nature, the various gods and goddesses that inhabited sky, ocean, mountains, groves, and streams, or the numerous deities revered in the various Christian communions,—God the Father, the Son of God, the Mother of God, the Holy Ghost, and the host of tutelary saints? All these objects of worship have greatly moved the human soul, and have inspired men to thoughts and deeds of beauty, love and duty. Will the new religion do as much? It is reasonable to expect that it will. The sentiments of awe and reverence, and the love of beauty and goodness, will remain, and will increase in strength and influence. All the natural human affections will remain in full force. The new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it, and the truth will progressively make men free; so that the coming generations will be freer, and therefore more productive and stronger than the preceding. The new religionists will not worship their ancestors; but they will have a stronger sense of the descent of the present from the past than men have ever had before, and each generation will feel more strongly than ever before its indebtedness to the preceding.

The two sentiments which most inspire men to good deeds are love and hope. Religion should give freer and more rational play to these two sentiments than the world has heretofore witnessed; and the love and hope will be thoroughly grounded in and on efficient, serviceable, visible, actual and concrete deeds and conduct. When a man works out a successful treatment for cerebro-spinal meningitis— a disease before which medicine was absolutely helpless a dozen years ago—by applying to the discovery of a remedy ideas and processes invented or developed by other men studying other diseases, he does a great work of love, prevents for the future the breaking of innumerable ties of love, and establishes good grounds for hope of many like benefits for human generations to come. The men who do such things in the present world are ministers of the religion of the future. The future religion will prove, has proved, as effective as any of the older ones in inspiring men to love and serve their fellow-beings,—and that is the true object and end of all philosophies and all religions; for that is the way to make men better and happier, alike the servants and the served.

The future religion will have the attribute of universality ar of adaptability to the rapidly in-

creasing stores of knowledge and power over nature acquired by the human race. As the religion of a child is inevitably very different from that of an adult, and must grow up with the child, so the religion of a race whose capacities are rapidly enlarging must be capable of a corresponding development. The religion of any single individual ought to grow up with him all the way from infancy to age; and the same is true of the religion of a race. It is bad for any people to stand still in their governmental conceptions and practices, or in the organization of their industries, or in any of their arts or trades, even the oldest; but it is much worse for a people to stand still in their religious conceptions and practices. Now, the new religion affords an indefinite scope, or range, for progress and development. It rejects all the limitations of family, tribal, or national religion. It is not bound to any dogma, creed, book, or institution. It has the whole world for the field of the loving labors of its disciples; and its fundamental precept of serviceableness admits an infinite variety and range in both time and space. It is very simple, and therefore possesses an important element of durability. It is the complicated things that get out of order. Its symbols will not relate to sacrifice or dogma; but it will doubtless have symbols, which will represent its love of liberty, truth and beauty. It will also have social rites and reverent observances; for it will wish to commemorate the good thoughts and deeds which have come down from former generations. It will have its saints; but its canonizations will be based on grounds somewhat new. It will have its heroes; but they must have shown a loving, disinterested, or protective courage. It will have its communions, with the Great Spirit, with the spirits of the departed, and with living fellow-men of like minds. Working together will be one of its fundamental ideas,—of men with God, of men with prophets, leaders and teachers, of men with one another, of men's intelligence with the forces of nature. It will teach only such uses of authority as are necessary to secure the co-operation of several or many people to one end; and the discipline it will advocate will be training in the development of co-operative good-will.

Will such a religion as this make progress in the twentieth-century world? You have heard in this Summer School of Theology much about the conflict between materialism and religious idealism, the revolt against long-accepted dogmas, the frequent occurrence of waves of reform, sweeping through and sometimes over the churches, the effect of modern philosophy, ethical theories, social hopes, and democratic principles on the established churches, and the abandonment of churches altogether by a large proportion of the population in countries mainly Protestant. You know, too, how other social organizations have, in some considerable measure, taken the place of churches. Millions of Americans find in Masonic organizations, lodges of Odd Fellows and fraternal societies, granges, and trades-unions, at once their practical religion, and the satisfaction of their social needs. So far as these multifarious organizations carry men and women out of their individual selves, and teach them mutual regard and social and industrial co-operation, they approach the field and functions of the religion of the future. The Spiritualists, Christian Scientists and mental healers of all sorts manifest a good deal of ability to draw people away from the traditional churches, and to discredit traditional dogmas and formal creeds. Nevertheless, the great mass of the people remain attached to the traditional churches, and are likely to remain so,—partly because of their tender associations with churches in the grave crises of life, and partly because their actual mental condition still permits them to accept the beliefs they have inherited or been taught while young. The new religion

will therefore make but slow progress, so far as outward organization goes. It will, however, progressively modify the creeds and religious practices of all the existing churches, and change their symbolism and their teachings concerning the conduct of life. Since its chief doctrine is the doctrine of a sublime unity of substance, force, and spirit, and its chief precept is, Be serviceable, it will exert a strong uniting influence among men.

Christian unity has always been longed for by devout believers, but has been sought in impossible ways. Authoritative churches have tried to force everybody within their range to hold the same opinions and unite in the same observances, but they have won only temporary and local successes. As freedom has increased in the world, it has become more and more dufficult to enforce even outward conformity; and in countries where church and state have been separated, a great diversity of religious opinions and practices has been expressed in different religious organizations, each of which commands the effective devotion of a fraction of the population. Since it is certain that men are steadily gaining more and more freedom in thought, speech, and action, civilized society might as well assume that it will be quite impossible to unite all religiously minded people through any dogma, creed ceremony, observance, or ritual. All these are devisive, not uniting, whereever a reasonable freedom exists. The new religion proposes as a basis of unity, first, its doctrine of an immanent and loving God, and secondly, its precept, Be serviceable to fellow-men. Already there are many signs in the free countries of the world that different religious denominations can unite in good work to promote human welfare. The support of hospitals, dispensaries, andasylums by persons connected with all sorts of religious denominations, the union of all denominations in carrying on Associated Charities in large cities, the success of the Young Men's Christian Associations, and the numerous efforts to form federations of kindred churches for practical purposes, all testify to the feasibility of extensive co-operation in good works. Again, the new religion cannot create any caste, ecclesiastical class, or exclusive sect founded on a rite. On these grounds it is not unreasonable to imagine that the new religion will prove a unifying influence, and a strong reinforcement of democracy.

Whether it will prove as efficient to deter men from doing wrong and to encourage them to do right as the prevailing religions have been, is a question which only experience can answer. In these two respects neither the threats nor the promises of the older religions have been remarkably successful in society at large. The fear of hell has not proved effective to deter men from wrong-doing, and heaven has never yet been described in terms very attractive to the average man or woman. Both are indeed unimaginable. The great geniuses, like Dante and Swedenborg, have produced only fantastic and incredible pictures of either state. The modern man would hardly feel any appreciable loss of motive-power toward good or away from evil if heaven were burnt and hell quenched. The prevailing Christian conceptions of heaven and hell have hardly any more influence with educated people in these days than Olympus and Hades have. The modern mind craves an immediate motive or leading, good for today on this earth. The new religion builds on the actual experience of men and women, and of human society as a whole. The motive powers it relies on have been, and are, at work in innumerable human lives; and its beatific visions and its hopes are better grounded than those of traditional religion, and finer, — because free from all selfishness, and from the imagery of governments, courts, social distinctions, and war.

Finally, this twentieth-century religion is not only to be in har-

mony with the great secular movements of modern society—democracy, individualism, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, the fresh powers of preventive medicine, and the recent advances in business and industrial ethics — but also in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever.

BOOK CHATS

I think I have written before in these monthly chats about books that I read fewer novels than any other form of literary expression. Particularly is this true of the current novels. By far the great majority of our contemporary novels are so ephermeral that one is a thief of time to read them. At the best most of them are but the unsatisfactory imitations of the older masters whose influence can definitely be traced. The gaudy and bizarre wrappers which understanding publishers put around their novels never deceive the careful buyer. The current novel section of book shop looks like a combination of a futuristic painting and a cross-word puzzle. The tragedy of it all is that so many modern novelists are doing well that which is not worth doing at all.

During his life time I waited with rapturous anticipation for any novel from the mighty pen of Joseph Conrad. I never expected that I should experience that delight again until the other day when I opened up my copy of the Saturday Review of Literature and saw that Doubleday, Page and Company had just published "Tales of Hearsay" by Joseph Conrad. The book was soon on my study table and it brought me immeasurable delight. There are four very long short stories and include the first and last story the great novelist ever wrote. The Conrad note of supremacy is sustained thruout. What a genius he was! Without any effort the reader is soon possessed of the mood of the artist. Only a truly great writer can do that. I ardently hope that the literary executors of Conrad will find other unpublished manuscripts and never hesitate in publishing them. Every Conrad sentence enriches the literature of the race.

The renaissance of interest in Mark Rutherford is a sign of a deeper discrimination on the part of those who love good things in literature. To my own discredit I am reading him for the first time. "Mark Rutherford" was the pen name of William Hale White. He was by birth a fellow-townsman of John Bunyan. His birth took place in 1831 and his death in 1913. He wrote two autobiographical volumes and four novels. These books have been continuously in demand since their publication but only by those who leave the beaten paths.

The George H. Doran Company has published the six novels in a most satisfactory uniform edition. The novels may also be purchased separately. They are called, "The Autobiography of Mark Rutherford," "The Deliverance of Mark Rutherford," "The Revolution in Tanner's Lane," "Miriam's Schooling," "Catherine Furze" and "Clara Hopgood." Mr. H. W. Massingham wrote the Memorial Introduction and said in part, "To the lover of his work nothing can be more attractive than the truth and delicacy of his art, and the pure and serene atmosphere of thought in which it moves. Nor is he in any way detached from the intellectual atmosphere of his time. If on one side he descends from Milton and Bunyan, historians of the Holy War, on the other he joins with Smollett and Fielding to paint the English landscape and tell the English

Story." Frank Swinnerton is even more extravagant in his praise when he says, "It is good news that we are to have a new edition of Mark Rutherford. These novels are among the best novels written in the last half of the Nineteenth century; and as they are far too little known, I hope that the new edition will arouse interest in a writer who, merely as a stylist, deserves to be read wherever the English language can be read at all." Isn't that enough to make anyone want to read them?

I have just finished another book by L. P. Jacks. Every book by the celebrated Principal of Manchester College, Oxford and the justly famous editor of The Hibbert Journal is a literary event. I wish that every individual grappling with the philosophical, ethical and sociological problems of contemporary life would become familiar with Dr. Jacks. To my mind he sees more clearly and definitely the heart of the problem than most of our living thinkers. A penetrating methodical mind with a profuseness of sympathetic understanding is discernable in every utterance. Mists vanish, darkness is dissapated by light, materialism is imbued with a metamorphis which reveals spiritual impulses, uncertainties become identities and everything takes on a deeper significance by the lucidity and rationalism of his idealism. Many a mind is indefinite, disturbed, unsettled and chaotic which would find poise and clarity from knowing Dr. Jacks. A familiarity with his "Realities and Shams," "A Living Universe," "Responsibility and Culture" and "Religious Perplexities" would make for saner thinking while his "Lost Radiance of the Christian Religion" is the most effective appeal for an attitude of mind in religious matters that knows the difference between dead formalism and the vitality of living religious truth. And now we have "The Challenge of Life," just published. This book contains his Three Hibbert lectures. The lectures were later given by Dr. Jacks during his American tour last year. They are called "The Challenge to the Individual," "The Challenge to Society" and "The Challenge to Lobor—the Ethic of Workmanship." This book as does every other by Dr. Jacks belong in the library of every student of modern life.

"COURAGE"

A Sermon Delivered by Dr. Bradley, Sunday, Jan. 4th, In The Peoples Church.

Macaulay says in one of his essays that life is but a series of episodes representing various decisions between heroism and cowardice.

I am going to use that as the gate to the garden of the sermon that I have in mind for you this morning.

And it seems to me that one cannot analyze life to its utter finality any more accurately than Macaulay has done it for us. After all, life is largely but a series of decisions, and our characters are largely dependent and they are largely determined by our faculty of decision.

We who have the supreme task of moulding and shaping a pliable soul under the great certainty of destiny realize how important a place this element of decision has in our lives. Decision is the determining factor in the moulding and developing of character and that person's life is the most successful that can anticipate results.

It has always been my observation, as I have tried to analyze the secret of those lives that have been outstanding in their achievements that the life that has

achieved most of that which is worth while is the life that was able to project at the moment of decision the consciousness of result. If it is possible for us to anticipate results through the practice of the will as later manifested in the element of decision, we are fairly certain of having a triumphant and successful life.

Obviously and logically, therefore, if I am to say anything of value on this question of Courage, it is necessary for me to make it possible for you and for myself as well—for the preacher is talking to the preacher this morning as well as to the audience—it will be necessary for both of us to see if we can detect what those voices and agencies are in our lives that obscure a vision of results if we make certain decisions at opportune times. In other words, to simplify it, if I do so-and-so, what will be the result? And my ability to see clearly before I act what the result will be, I maintain is the determining factor in making the decision.

If we come to critical periods in our life where the decision involves those things of magnitude and of comprehensiveness, and we permit passion and prejudice and antagonism and the little things that only temporarily blind us and do not possess the element of permanency at all in the relationship to the problem, if we permit those things to obscure the clarity of the inevitable result, obviously, we are going to make the wrong decision and we are going to make a mistake for our future.

I know it is quite impossible to anticipate results from a common action based upon any other process than the process of experimential knowledge.

There is a vast difference between experimental knowledge and experiential knowledge.

Experimental knowledge is that knowledge which comes by a process of experiments and these experiments, like all scientific processes, are determined by a certain hypothesis. In other words, we need the experiment to determine the result.

But experiential knowledge is knowledge that comes to us through no experimenting as to what will be the result, but from already having passed through the experience itself.

And if we can determine the relationship between our past experiences with our gradual moments of decision that we face every day of our lives, then we will have an unobstructed view of the tomorrow of life. And I maintain that if it were possible for us to more clearly see the future, robbed of its speculative fancy, its purely romantic realism in the light of the present, most of us would not do the things we have done that might bring us to the position of discouragement and despair that we find ourselves in today. Most of us would not be grumbling and bewailing our fate if we in the younger years had realized what it means to have a trained brain, so that that brain can serve us as we advance in our relationship with life. Most of us would not have thought that the biggest thing in life was to desert the program of education and throw away the opportunities for becoming truly and finely educated.

Every day of my life I come in contact with people who are bemoaning and regretting, with a pathos which is most touching, the fact that they threw away the early years—years of opportunity—but they have gone! They could not anticipate results. They did not realize the possibility of so training the mind that it could think through great fundamental problems; they did not anticipate the sheer sense of peace which comes to a heart that arrives at its conclusions, not through the emanations of prejudices, not through the inheritances of race, but through the high processes of logical deductions. They could not harmonize into that sort of a mind or that sort of an attitude, and the resultof it is that we find them all thru life first upon the borderline of despair, and then gradually going over into the realm of fanaticism — for it is a lament-

able fact that most of the fanaticism to today comes from intellects that are not trained in the high processes of thought or human reasonings. The fanatics of today in religion are those who could not compete in the world of scholasticism. They are fanatics because they have permitted their passions, their inheritances, their traditions, their experiences of one religion or the other as they have gone through life, to be the determining thing upon which they based opinions and established judgments. Not so with the trained mind and the trained heart.

So this morning, if we can by any process at all, if it would be possible for me to so re-establish our conceptions of right values, that at the beginning of this New Year, standing at the door-step, knocking at the door of the new tabernacle, standing at the very beginning with the pages all white and unsmeared by the ravages of time, with all the future in front of us, letting the past flow off into the obscurity of forgetfulness, if all of us could harness up together this morning those great desires and ideals and longings and dreams, the thing that we would like to be, the things that we would like to do; if we could have a renaissance of memory's choicest offerings, and we could once more become the worshippers at the shrine of an ideal, idolators in the temple of dreams; if once more it would be possible for us to gather up all the broken threads in our fabric of life and bring them here today on this first Sunday of the New Year, and see if it would not be possible for us to go on into this 1925 and have it the most successful year, the finest year, the best year that we have ever known! Wouldn't it be a marvelous hour together this morning, if we could do that?

Now let us see if you and I together this morning can work out a few ideas that will be mutually helpful in the problems that we have to face in the battle-fields that we will have to traverse during the coming twelve months. In the first place, I want to supplement sermon of last Sunday by merely my recalling once more to your mind the fact that the beginning of Courage, as I see it, for the future is not to permit the past to discourage us. We cannot go into the tomorrow if we are grovelling in the sins and in the mistakes of yesterday. And the first thing that you and I must do if we are to have a triumphant New Year is to absolutely by the sheer practice of Will and this element of decision-which Macaulay says is such a determining factor simply refuse, absolutely close the doors against the past.

And that, my friends, I mean with all my body and soul.

Let me say it to you again. Let me say it again and again and again as long as I live, that it does not make any difference what a person has been; it only matters what he is becoming.

Our past is dead, and cursed be he who resurrects it.

And what is true of one is true of all.

No one has a right to impede future development and future success by continually living over the mistakes of the past.

Suppose there have been moral collapses. Well, suppose there have? Does it mean that they are going to stand in the way of moral advancement and of evolution out of the dust and the dirt?

Why, if there is not a way up and out there can be no help for any of us. If all of us had to pay the penalty for the mistakes and errors of life, and there was no way by which we could climb out of it, why the whole thing is only a huge jest! But because I am confident this morning and because I know—bless your hearts, I know! I know not from experimental theorizing; I know from experience that we can grow up and out of everything that interferes with the best of life.

We do not need to dwell in the swine-yard, nor do we need to linger in the presence of the vile and filthy. We have the star-lit sky of Hope, and we have the glorious morning and the dawn of

Faith; we have a way out, and it is because I know there is a way out is the reason why I want to bring this New Year message of Courage.

Now we can get nowhere and I cannot help you this morning at all, and you will miss the point of my whole address, if you keep thinking and clinging to your past! And the first thing I would say to you, and the first advancement that I would bring to you for the New Year of Courage is do not permit the discouragements of the past to interfere with the triumphs of the future.

Now, if life is a choice between heroism and cowardice, obviously, there are many things that enter into this element of decision. One of them is, of course, as I have mentioned, our inability to anticipate results; and another is that quieting of the voice that determines moral sanity.

Now, what is the voice that is the determining voice in moral sanity? Why, it is the conscience.

If we permit any influences in our lives which interfere with the keenness and accuracy by which that implanted moral conscience, that something that is there in our hearts, if we permit a disturbance of the keenness of that element of moral stability, then we can only find chaos and disaster.

It occurs to me time and time again that the surest evidence of my kinship and of my immortal source and of my relationship with Infinite Good, and the surest evidence which I have in my heart of my contacts with the Infinite sense of right and wrong, the surest evidence which I have that we are distant to the high goal of Life is the fact that there is something somewhere that when I would do wrong, that when I would be unkind, that when the impulse of moral collapse may come, that when there is a chance to stifle all sense of honor and manhood that one might have, that when that hour comes there is a higher Voice, there is Something buried somewhere in the soul that says "No, No, you must not."

And it seems to me that the thing that is going to keep us in the courageous manifestation of the highest good in the New Year is to woo with a fidelity that cannot be enlarged upon this comrade of Conscience, and make that voice so powerful that no amount of reasoning with the brain that so frequently says, "Well, just once more will not matter." Or "Just this once will not matter." I always think of that episode in the life of Rip Van Winkle. You remember Rip's proclivities for imbibing a little more inspiration than perhaps was good for any one man and how seriously it interfered with the tranquility of his own home, and yet, Rip Van Winkle, you remember, when he met his boon companions, excused himself for his moral lapses after he had decided as so many people do the morning after, never to do it again. After Rip Van Winkle had decided never to do it again, we find him saying to his friends: "Well, seeing this is the first time we meet, this one won't count." It is the little thought that the very imps of hell fire into our brain that "this one won't count." And it is the application of that attitude toward the moral problems of life that is responsible for more trouble than any other one thing.

If I could make you all feel this morning, as I feel it, that every single one does count, that you cannot play with sin, that you cannot compromise with it, that you cannot entertain it for a moment in the drawing room of your hearts without the home forever after being polluted with its memories. This idea, my friends, that we can flirt our way through with life and not become contaminated by life is a fallacy of fallacies.

So this morning, if we are facing this New Year discouraged over our past because we may not be all that we would want to be, let us determine that we will cultivate a comradeship with the Voice, the Voice of Conscience.

Oh, the nobility of the souls that I have known that have kept

noble, not because they never met temptation. We can never be strong by never meeting temptation. Only those who have fought temptation know what it means to be strong. There is no virtue in a monastery. There is no success in the segregated life, those who shield themselves and who know not life can take no credit upon themselves for their moral beauty. It is only because we fought that we have courage and strength to go on; it is because there have been battles that we did not lose. There are hearts here this morning hearing these words of mine that know what I mean. We have confidence in the future because we have won some battles in the past.

None of us have failed entirely. There have been high moments of the soul, lofty moments, and those are the moments that come to us in the form of courage for the future.

I can go back in my own life, and so can you, when I stood facing the abyss of failure, and I knew what it was to stand upon that abyss and to look down into its unlimited depth and hear coming from that depth the hollow mocking cry of those who live purely for ease and pleasure and passion, and looking into the depth hear the cries of enticements and then to turn away the face and see a long rugged pathway of work and labor and turmoil and struggles with few rewards, but the reward of peace which comes from trying to do right. I know that that battle was won, and because that battle was won I have courage to face the New Year.

Why, all of us have memories today of battles that were won.

I have never sympathized with that theory and viewpoint of life whereby life is so frequently interpreted as being a sort of oriental pastime, whereby we can spend our lives in the environment of soft lights and burning sandalwood and hanging draperies and expensive importations of comfort and ease, and call that life. That is not life. Life is not a drawing-room; life is an arena. Life is an arena, and there is not one moment of our lives when we are not facing issues and problems where our decision will determine not only our character, but it will determine our peace of heart, our consciousness of spirit.

One person wrote to me this week a radio-letter and told me their troubles, and I always think it is a compliment when people tell me their troubles, because we never can tell our troubles to anyone except someone that we think can help us. There is that sense that they can help us in some way.

And everyone of us has someone that if we should go from this Church this morning, out from this building today, and some great tragedy should come into our life this afternoon, there is not one of you here that has not someone that you would not run to at once, haven't you?

You can think right now of someone in your life that if some great tragedy should come to you, you would seek that one out as quickly as you could. You know that is true, and I know it is true.

Well, to be that someone is a great compliment.

And this person wrote to me and said, telling me the troubles, with a household of little ones and with all sorts of anxieties, and said, "Sunday morning when you are preaching on Courage I am going to pretend that you are preaching to me, and I am going to try and forget that you are preaching to me, and I am going to try and forget your great audience in Chicago and the thousands throughout the country, and I am going to pretend that the words are all for me." And this morning when I am preaching this sermon on Courage I visualize the trouble of that little family, and in the higher instrumentality of Infinite Good I covet with a righteous covetousness the desire to meet the needs of that little group, so that this year may be a great and wonderful year.

I know that it is comparatively easy for one to talk about Courage and Success when one has his

health, for instance, as I have; when one has his eye-sight, and when one has not an ache or pain and hardly has had for years and years; where someone is surrounded by thousands of living friends; where a great audience would gather like this audience has gathered today, nearly three thousand people in this theater; I know it is easy to talk about Courage and Success then. Why, it is always easy to be a hero when there is a crowd around. It does not require much courage to be a hero when all the world is looking at you; it does not require much courage to be big and noble and fine when they are all looking at you and applauding and holding up your hands and helping you. That does not require any courage. It is a far different thing to have courage like that blind boy who is lying upon a hospital cot at Waukesha today, or that lad who has not walked upon his feet for six years, or like the little girl that wrote to me this week and said that about the only thing that comes into her life is the Sunday morning radio church, that makes her happy, whose body is broken and twisted probably for all time.

It is easy enough for you folks to talk about success and financial needs and how to do this and how to do that, you folks who roll down Sheridan Drive in your big limouzines, wrapped in your fur coats; it is easy enough for you to theorize and speculate and philosophize about Courage when you are on the winning side. It does not require any courage when you are on the winning side; it does not require any special bigness for a man to be with the majority; it does not require any heroism to be with the crowd. The fellow that commands my respect is the fellow that will fight with the minority, when he knows he is right. It is easy enough to be a hero when all on the bandstand are shouting and clapping their hands, and the people are over-joyed. Why, that is not heroism, and that is not the courage I am talking about this morning at all. It is quite another matter to theorize about finance and success to the man who is financially discouraged from the man who can write his check for millions.

Well, if I follow the sweetest and loveliest heart that ever blossomed in the Garden of Love I know that never once did He turn any one away. There must be something for them. Let us see if in the philosophy of Courage we can find it.

I know that it is a great thing to watch the big heroes pass by; I know that it is a great thing to see a tall fellow stand at the head of a crowd; I know it is great to see men win public office do big things and the cheap shoddy response of the fickle public. And oh, how fickle fame is; how fickle the public is. Today you crowd this theater; you listen by the thousands; you give expressions of confidence and love, but let the tide turn and you drive me from this temple with hisses and jeers, and all your adulations and all your applauses and all your praises would mean nothing to you. It has always been so.

And so when it comes to those who are discouraged, those who are thinking of life in terms of fame, in terms of wealth, in terms of money, and may be discouraged because you have not these things, let me say to you that they are the least of all things.

Homer! Homer who made the water-waves in storm or calm leap in beating rhythm down through the ages as no genius of literature has ever done, passed his life away in poverty and blindness. Homer could not see the salt-spray of the sea except with the eyes of the soul.

Milton! Milton, who drew between the peaks of two eternities the golden thread of an immortal epoch, saw the Paradise Lost joined to eternity. Milton never saw the paradise he drew except with the eyes of the soul.

There are so many blind people with good eye-sight, and there are so many that have good, merely good eyes that are woefully blind! The mere fact of physical sight does not matter in the big way at

all. People who cannot see are more sensitive and more keen than people who can.

And the blind poet Homer and the blind poet Milton, and the blind musician Handel saw with the window of the soul and they gave us things of the spirit.

Epictetus was a slave and around his shoulders were the marks of the lash of his task-master, but Epictetus gave us a philosophy that has never been excelled. A slave!

You masters of money write your name as high as a slave! And there are no names there!

Call the roll of the world financiers and mere bankers.

Can one of you give me the name of an ancient banking house in Greece or Rome? Not one.

But Homer lives, Aristotle lives, Aristophanes lives, Sophocles lives, Demonsthenes lives, Aristides lives, Aeschylus lives, they all live: Why, they wrote of the spirit.

We find Horace, who wrote the purest Latin that ever was written and the best Latin, and any one who knows the Odes of Horace cannot help but be thrilled beyond expression with the artistic literary touch. And who was Horace? He was at the mercy of his friend; a wanderer, a minstrel, but he has touched culture for all time.

And I often think in this connection of Socrates, who wrote his name higher in the world of philosophy than any other outstanding philosopher the world has ever known, and who was Socrates? A tramp, a wanderer.

I often think, when listening to those of you who are discouraged and when you say "the years have gone and there is no opportunity left" of Gladstone. Why, William Ewart Gladstone was three times prime minister of England after he was sixty-five.

William Cullen Bryant wrote the greatest translation that we have perhaps of the Iliad after he was seventy-five.

Then we have men like Lyman Abbott, Charles W. Eliot, men of this kind that long after they were eighty touched the high-lands of success and power.

Don't be discouraged today because you think youth is passing. Catch up the years. Make allowances for the times that have passed; reconstruct your lives, and don't let the failures of yesterday stand in the way of the achievements of tomorrow.

And if you use the world's supreme example, who said:

"The birds of the air have their nests, the foxes their dens, but the son of man has no place to lay his head." If we follow Him we will be no more than victors.

He died alone upon the cross with two women at the foot of that cross washing his bleeding feet with their tears. He was carried in the night to a secret tomb; murdered and killed at thirty-three, thirty-five years before his time. He only had three years of active ministry, and was taken out of the world at thirty-three. And by every standard of success as it is known today, you would call him a failure. He was born in a manger with the straw that had been warmed by the bodies of the sleeping oxen; he died on a cross, murdered by Roman soldiers, with only two women to shed tears for his passing. He never owned a fireside, and he knew not the joys of parenthood. By every standard that you of this nervous commercial materialistic age—this age that is an age of frenzy and nervousness, our church, our religion is nervous, our education is nervous, you yourself as individuals are nervous. Life is a nervous irritating pressure upon us. And by every standard that you have constructed, he was a failure.

But tell me, history, did he fail?

What is courage?

This is it.

Courage is knowing with all your heart and with all your soul that the only reality in the world is the reality of Good.

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.
Woman's Club — Every Monday. Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.
Men's Forum — Second Monday evenings. Channing Hall.
The Temple Club — Second and fourth Tuesday evenings in Channing Hall.
Church Trustees Meeting — Second Monday evenings.

THE MEN'S FORUM

The Men's Forum of the church has had two very interesting meetings during the month. On the evening of January 19th Major Reed G. Landis, the famous son of a famous father, gave a very interesting address on "The Necessity for a Merchant Air Marine." A large audience heard the address. The variety of the questions asked during the discussion period evidenced the interest of the audience and the splendid character of the address. Several new members united with the Forum at this meeting.

On Monday evening, January 26th, the Forum was most fortunate in having for the speaker, Dr. Albert C. Dieffenbach of Boston, editor of The Christian Register. His subject was "The Technique of Personality." A large audience was present. Dr. Dieffenbach's address inspired many questions from the floor. His presentation of the subject was most unique and original. New members were also received at this meeting.

The Men's Forum is an organization of the men who are interested in the church. The programs are always of the very best and the subjects are discussed by men who are authorities in their respective lines. After every address a discussion is held where all have an opportunity to express their views and to ask questions. It is to be definitely understood that the church nor the Forum are necessarily in accord with any view point expressed, but consonant with the attitude of freedom maintained by both, every position is entitled to a presentation.

Wednesday evening, February 11th the Men's Forum had a dinner with the Men's Club of Unity Church on Barry Avenue. A program followed the dinner.

On the evening of March 11th, Prof. Scott Nearing of New York will speak on "The Reconstruction of Russia." On April 20th Rabbi Felix Levy of Temple Immanuel will speak on "The Jew of History Contrasted with the Jew of Fiction."

Membership in The Men's Forum is open to all men who are interested in a free and unlimited discussion of all problems. Membership in the church is not required for Forum membership. The dues are one dollar a year. This admits to all the Forum meetings and insures notification of the same. Some very vital programs have been planned. Mr. H. Dalrymple, 5952 Lakewood Ave. Phone Edgewater 4484 is the president. He will be glad to give any information in regard to the work. All of the meetings are held in Channing Hall, 4701 Sheridan Road.

THE WOMEN'S CLUB

The month has been one of interest and progress for this most active organization. Meetings have been held every Monday. Committees and Board meetings have been held at intervals.

On January fifth the Educational Department at Channing Hall. Mrs. Jane Waters French was chairman of the morning. The subject discussed was "The Negro Problem in Chicago." Several interesting papers were read. The Philanthropic Department met in the afternoon presided over by Mrs. Dora G. Reynolds chairman.

On January nineteenth the Educational Department met and discussed "Russia and the Russians." Mrs. T. P. Wahlman was chairman. The afternoon was devoted to sewing for the Annual Bazaar.

Dr. Preston Bradley lectured for the Club meeting January twelfth at the Edgewater Beach Hotel on "The Autobiography of Mark Twain." Mrs. S. J. Storfer was the chairman. The lecture was held in the Sheridan Room. Extra chairs had to be provided for the audience.

Miss Jane Addams of Hull House spoke at the meeting in the Edgewater Beach Hotel on January twenty-sixth. She spoke on "The Japanese Exclusion Act."

Nearly three hundred women attended this meeting. Mrs. Morriston Thomas sang most delightfully a group of songs.

The Women's Club welcomes to its membership all women who are interested in the work of the church. The women are very busy now preparing for the Annual Bazaar to be held in April.

On February twenty-third the Club will hold a luncheon at the Edgewater Beach Hotel to be followed by a piano recital to be played by Dr. Edward Hesselberg. He will play a program of Russian music. Dr. Hesselberg is one of the outstanding artists of the piano, and will be greeted by a large audience.

THE BUSINESS WOMAN'S AUXILIARY

Woman's Clubs and Club Women are often unjustly maligned and continually made the butt of jokes on and off the stage, in books and newspapers, by the opposite sex. The truth is that Woman's Clubs should be fostered, respected and encouraged. However—that is not at all good form in which to start an article; neither is it my intention to write a brief upholding Clubs and the good they may perform in a community, nor is it my desire to write this particular article regarding our own Woman's Club, the Woman's Club of the Peoples Church, in its entirety. I merely want to bring to the notice of our people, our readers or the stranger in our midst, the latest achievement of our Club.

For twelve years the Woman's Club has been a necessary, a successful, helpful and happy adjunct to The Peoples Church. Busy housewives, mothers, momen with more leisure, young women, middle aged women, elderly women — there is a place and work and interest for them all.

To some Club day was the one day in the week they claimed for their very own, when they might put their house in order and go forth free to enjoy the companionship of other women; to be refreshed mentally and spiritually by scintilating sparks from brilliant minds and great hearts; to garner knowledge of subjects and things never before studied because of lack of opportunity, or to have the memory awakened and stimulated regarding things laid aside since school days.

Lonely women newly come to this great city or strange in our neighborhood, have come to our Club and found there kindred spirits, blossoming in time into loyal and beautiful friendship.

Not infrequently in the Church Club members have approached women whom they notice in regular attendance Sunday mornings, and asked: "Wouldn't you be interested in coming to our Club so that we may know each other and you may feel more closely identified with the church?" and the answer has been, "I would like to, but I am employed during the day, so I cannot attend meetings!" This has happened so many times of late that Mrs. A. W. Fuchs, the president of our Woman's Club, a woman of vision and an understanding, discerning heart, figured out a solution to the problem. The outcome in a few words being this. A Business Woman's Auxiliary of the Woman's Club of The Peoples Church meets in Channing Hall once a week, Monday and Tuesday evenings, of alternate weeks, (to fit in with other meetings in Channing Hall). The Tuesday evening meetings begin at six-thirty with a light supper. A hot dish of some kind, sandwiches, cake and coffee. The members come direct from their place of business, and over this informal supper chat and laugh and get acquainted as only woman can. Several members from the main Club body meet with them to assist. The Auxiliary on these Tuesday evenings is to have the benefit of the study and programs carried on by the Educational Department. The women who write papers for the Monday morning meetings repeat them for the Auxiliary. Monday evenings the Auxiliary meets at eight o'clock and

the programs will be arranged by their own committees introducing music, lectures, etc. Dr. Bradley has consented to deliver his lecture on "The Miricle" under the auspices of the Auxiliary some time in March, when a small door fee will be charged, and the Auxiliary's own fund will thus have a start.

Members of the Auxiliary are admitted on the half year rate of dues, one dollar and a half; they will be welcomed at any meeting they may find it convenient to attend of the Woman's Club, and the Woman's Club members are privileged to attend the Auxiliary meetings.

We hope that Club night may grow to mean as much to these busy business women as Club day does to our other women. That the subjects discussed and papers read—many of them, scholarly, all of them enlightening, may fill an educational need, that the programs of lighter character may furnish entertainment and relaxation, and most of all comradeship may answer the call of lonely hearts, and form pleasant and lasting friendships, bringing those closer together who have a common interest in the Church life, members of one family, so to speak.

Grace T. Bradley.

THE SCHOOL OF RELIGIOUS EDUCATION

The church school of Religious Education is growing with every session. Mr. A. W. Fuchs, the superintendent has chosen a very superior group of teachers and all sessions are most interesting. There are classes for all ages. The Adult Group which is studying Comparative Religions meets on Monday evenings at Channing Hall. Mr. Hall of the University of Chicago has charge of this class and intense interest is being manifested. The class is open to all who are interested in the subject. The hour of meeting is from six thirty to seven thirty. The regular sessions of the school are held Sunday mornings at 9:45 in Channing Hall. A kindergarten is run in connection with the school and parents may leave their children in charge of trained kindergarten instructors during the time of the church service. All children, young people and adults are welcome to enroll in the School of Religious Education.

THE TEMPLE CLUB

The Temple Players, a group of young people of the Club, are busily engaged in rehearsal of "The Charm School" which will be given in March. They are now holding three rehearsals a week.

The evening of January 13th, Prof. Fred Merrifield, Pastor of Al Saints Church and associate professor in the University of Chicago gave a most interesting address on "The University in the Life of Today." A large audience of the Club was in attendance. A most interesting discussion followed the address. Prof. Merrifield is in daily contact with young people and his coming to us was of great value.

On January 27th a business meeting was held followed by a Card Party. The Club made considerable money on this event.

Several new members have been received into the Club during the month.

February 9th, Mr. James Edgar Brown, LL. B. of the Hamilton Club gave an address on "Lincoln and Washington as Leaders" and on February 27th the Club will hold a Washington Party.

The Club has a very fine program outlined for the balance of the church year. It is having the very best year since its organization. It is hoped that all of the young people of the Church will identify themselves with the Club. The following program is offered for the rest of the church season:

February 27

Business meeting, 8:00 p. m. Washington Party, 9:00 p. m. Dancing and refreshments.

March 10

Address, Mr. Dan B. Starkey, Editor, "Outer's Recreation." Subject to be announced. Vocal sel-

ections. Piano selections, Miss Romola Remus.

March 24

Business meeting, 8:00 p. m. The Temple Club will be hosts to the members of The Woman's Club and their escorts and the Board of Trustees, 9 p. m. Card Party, refreshments.

April 14

Address, "The Best Book I have Read this Year." Dr. Preston Bradley, 8:30 p. m. Musical Prelude. Readings, Miss Beatrice Jordan.

April 28

Temple Club Spring Informal, Edgewater Beach Hotel.

May 12

Address, "The Romance of Business," Mr. W. M. Stickney, Vice President, Stanton Hoit and Co. Entertainment by Club talent.

May 23

Annual meeting, 8::00 p. m. Election of Officers, Committee Reports. Discussion of plans for next season. Dancing and refreshments.

—ROBERT BAKER,
Publicity Chairman.

THE PEOPLES CHURCH CHORUS CHOIR

During the month of January the work of the choir has been most inspiring and beautiful. An effort is always made by the Director, Mr. Dewitt Durgin Lash, to select those anthems which are in harmony with the subject of the sermon by Dr. Bradley. The choir is constantly improving and now has seventy-five voices. Two rehearsals are held during the week, one on Friday evenings at seven thirty in Channing Hall and the other at nine thirty on Sunday mornings preceeding the services. The loyalty of the choir and their willingness to accompany Dr. Bradley on some of his Sunday evening preaching missions, is much appreciated by everyone in the church. Mr. Lash will be glad to try out voices for the choir work at the Friday evening rehearsal or by special appointment. Please phone Wabash 8662.

Mr. Clarence Eddy, the Dean of American Organists and the regular organist of the church has offered some unusual organ numbers during the month. One must use superlative adjectives to describe the art of Mr. Eddy on the organ. It is the truth to state that there is no better organist in America. Attendants at the church and radio friends are continuously saying good things about the Choir and the organist.

CHURCH NEWS

January has been a very auspicious month for the church and all of the departments. The audiences have been very large and the interest sustained. The church secretary has been besieged with mail from all over the middle west which is largely expressions of benefit from the broadcasting of the services. The spirit of co-operation and unity throughout the church was never more apparent. The pledges and finances are in splendid condition. The interest of the people is constantly growing and the services are appealing to friends in all parts of the city. People are attending from all parts of Chicago. Evanston, Englewood, Hyde Park, Rogers Park, South Chicago and Austin were all represented at a recent service.

Dr. Albert C. Dieffenbach, Editor of The Christian Register, preached an eloquent and vital sermon in the Church Sunday morning, January 25th on "Major and Minor Christianity." The auditorium was filled and the intense interest he created was easily discernable in the audience. The address in full will be published in the next issue of The Liberal. Dr. Dieffenbach is an orator of superlative qualities and was heard gladly by the great audience.

The coming of Dr. Dieffenbach to our pulpit created an enthusiasm for his editorials in The Christian Register. Many have expressed themselves as desirous

of becoming subscribers to The Register. The Register is a Journal of The Free Churches and takes no middle of the road position in religious liberalism. It ought to be in every liberal's home. Mrs. C. W. Denicke, 936 Margate Terrace, phone Sunnyside 1807 will be glad to accept subscriptions. Ask her about it.

The Ministerial Activities for the month bespeak a busy month for our Pastor. On Monday evening, Jan. 5th, he lectured at a Chamber of Commerce Banquet at Elmwood, Ill. Sunday evening, Jan. 11th, he preached to a large audience in the Hyde Park M. E. Church for Dr. Gage on "Reality in Religion." Jan. 12th, Dr. Bradley lectured at the Woman's Club on "The Autobiography of Mark Twain." Jan. 13th he spoke at West Milton, Ohio. Jan. 14th in The First M. E. Church of Mansfield, Ohio and Jan. 15th in the High School Auditorium at St. Clairsville, Ohio. Jan. 16th at Massilon, Ohio. Jan. 22nd he made two addresses at Pittsfield, Illinois and Jan. 27th addressed the Rotary Club at noon and the Chamber of Commerce banquet at night in Cumberland, Maryland. Thursday evening he gave the graduating address for the 248 graduates of Lane Technical High School in Medinah Temple before an audience of 4800. On Jan. 30th gave an address on "Reality in Religion" before the City Culture Club at the Great Northern Hotel.

Mr. and Mrs. C. K. Anderson, and daughter, Lorraine, 531 Roscoe Street, are spending their winter vacation at Melbourne, Florida. Mr. Anderson is President of the American Wire Fabrics Co.

Mr. Newman Dumont, 4616 N. Central Park Avenue, met with a serious accident while skating recently. While skating his foot caught in an ice fissure which threw him breaking his leg in two different places. He has been at Murphy hospital for some time and expects to be convalescent later at his home for two weeks. Mr. Dumont is Secretary of the Men's Forum and Vice President of the Temple Club. He is very active in church affairs and is greatly missed.

Mr. and Mrs. W. M. Stickney of 5200 Kenmore Ave., are spending a few weeks in Florida.

Mrs. Preston Bradley, 927 Galt Ave., has been confined to her home by illness since the early part of December. She has gradually recovered and is again resuming her interest in church affairs.

FUNERALS

January 7th—Mrs. Katherine MacDaniels Oyen. Interment, Mt. Olivet.

January 10th—M. S. Lyon. Interment, Rosehill.

January 21st—Edgar Gloster Sollitt. Interment, Forest Home.

January 30th—William G. Jones. Interment, Rosehill.

WEDDINGS

January 10th—Mr. George S. Nostrand and Miss Grace May Heinen.

January 17th—Mr. Ardle James Lyon and Miss Charlotte E. Noble.

January 24th—Mr. Gordon Francis Wahl and Miss Corrinne C. Anderson.

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NEW MEMBERS

The following persons were received into church membership Sunday morning, January 4th:

Mr. W. F. Brown, 1930 Addison Street.

Mrs. W. F. Brown, 1930 Addison Street.

Mr. Elbert C. Beardslee, 4741 Dover Street.

Miss Selma Banpa, 4751 Malden Street.

Miss Ella Banpa, 4751 Malden Street.

Lenna Chatlin, 927 Eastwood Avenue.

Kathleen M. Cameron, 4726 N. Racine Avenue.

Miss M. C. Cocks, 5644 Ridge Avenue.

Miss Eva Deputy, 5644 Ridge Avenue.

Miss Emma Lorenzin, 927 Eastwood Avenue.

Mr. Herbert S. Merki, 1327 Eardley Avenue.

Mr. E. D. MacDougall, 3928 N. Monticello Avenue.

Mrs. E. D. MacDougall, 3928 N. Monticello Avenue.

Mrs. Edna E. Schmitz, 4718 Beacon Street.

Miss Elizabeth Unzicker, 4217 Broadway.

Mrs. Minnie Unzicker, 4217 Broadway.

Miss Wanda Vogeler, 4434 N. Campbell Avenue.

Mr. Edward W. Wynn, 4702 N. Central Park Avenue.

Mrs. Edward W. Wynn, 4702 N. Central Park Ave.

Mrs. E. R. Winn, 5236 Glenwood Ave.

Miss Winifred Widener, 927 Galt Avenue.

Mr. Eugene J. Engstrom, 4731 N. Kenmore Avenue.

Mrs. Eugene J. Engstrom, 4731 N. Kenmore Avenue.

Charles F. Galitz, 1522 Sunnyside Avenue.

The next reception of new members will be held Easter Sunday, April 12th. Those who desire to unite with the church will kindly see the minister or the secretary, Mrs. Goold, 919 Sheridan Road. Wellington 6147.

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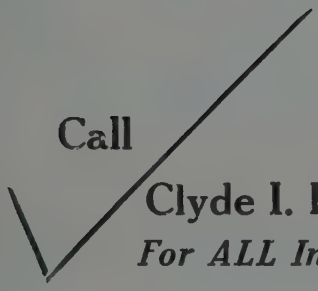

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